Jihaad. A Cause of Mercy or Anarchy?

by

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Azhar

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الحمد لله و كفي و سلام علي عباده الذين اصطفي

Allaah has created mankind and the Jinn in this world for the sole purpose of worshipping Him only. It is with reference to this that Allaah says in the Qur'aan:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

I have created man and Jinn only to worship Me. {Surah Dhaariyaat, verse 56}

Allaah had also used two methods of teaching man how to worship Him. The first was the chain of Ambiyaa عليهم السلام whom Allaah sent with the mission of calling people towards Towheed and worshipping Allaah. In this regard, Allaah says in the Qur'aan:

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

We sent revelation to every Rasool before you *(O Muhammad ε, telling them)* **that** *(they should tell the people)*, **"Without doubt there is no Ilaah but Me, so worship Me only."** {Surah Ambiyaa, verse 25}

The second method of teaching people was by revealing divine scriptures. These contained the necessary guidelines and injunctions of worship. Both these methods shall be preserved until the Day of Qiyaamah because Allaah has already sent the final scripture in the form of the Qur'aan and the final prophet Hadhrat Muhammad ρ - may my parents be sacrificed for him.

After this, there shall no longer be any scripture nor any prophet. Allaah declares in the Qur'aan:

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad ε is not the father of any men among you, but he is Allaah's Rasool and the seal of all Ambiyaa *(after whom there shall never come another Nabi)*. **Allaah has knowledge of all things.** {Surah Ahzaab, 40}

Rasulullaah ρ has mentioned, "I have left with you two things with which you shall never go astray as long as you firmly hold on to them; the Book of Allaah and my way of life." This makes it clear that strict adherence to the Qur'aan and the Sunnah of Rasulullaah ρ will save a person from going astray.

Part of the mission of every Nabi υ was to teach and explain the scriptures that Allaah revealed. Therefore, the actions and words of the Ambiyaa عليهم السلام served as an explanation of the scriptures. Together with this, they used every possible and permissible method of calling people towards the worship of Allaah.

The crux of this is that the revelation of scriptures and the sending of Ambiyaa عليهم السلام are great favours and mercies from Allaah on which success in this world and the Aakhirah pivot. Allaah started the succession of Ambiyaa عليهم السلام with Hadhrat Aadam υ. Thereafter, many Ambiyaa عليهم السلام were sent during different times to call people towards recognising, worshipping and obeying their One and Only Creator. Together with this, they also cautioned people against disobeying Allaah. They promised the everlasting bliss of Jannah to the obedient ones and warned that the disobedient ones would be doomed to the punishment of Jahannam.

The fortunate ones appreciated these favours of Allaah by adhering to the teachings of the Ambiyaa عليهم السلام and keeping their distance from the temptations and carnal

pleasures of this world. They made every facet of their lives subservient to the instructions of the Ambiyaa عليهم السلام and surrendered themselves to the Deen of the Ambiyaa عليهم السلام as if their very lives depended on it. On the other hand, the unfortunate and foolish ones did not appreciate these boons of Allaah. Regarding the injunctions of Deen as a burden, they chose to lead the reckless lives of animals. As a result, they rejected the Ambiyaa عليهم السلام and their teachings. They felt embarrassed to obey the Ambiyaa عليهم السلام and were honoured to rather tread in the footsteps of Shaytaan.

Just as concerned parents leave no stone unturned to reform and educate their miscreant children, the efforts of the Ambiyaa عليهم السلام to reform their nations were much more intensive and done with much more affection and concern. The Ambiyaa عليهم السلام did everything they possibly could to advise and enlighten the deviant people of their nations. The Qur'aan quotes the following words of Hadhrat Nooh υ:

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا * فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا * وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصَرُّوا وَاسْتَكْبَرُوا اسْتِكْبَارًا

He *(Nooh υ)* **said, "O my Rabb! Indeed I called my people** *(to Towheed)* **day and night. However, my calling only made them run further away. Whenever I called them so that You may forgive them, they** *(rejected my message to such an extent that the actually)* **placed their fingers in their ears** *(not to hear me)*, **covered themselves with their shawls** *(so not to even see me)*, **remained implacable and expressed great pride."** {Surah Nooh, verses 5-7}

When the Ambiyaa عليهم السلام became frustrated after preaching for years on end (950 years in the case of Hadhrat Nooh υ), Allaah eventually punished the rebellious ones and saved only the true Mu'mineen. Those who rejected the Ambiyaa عليهم السلام were completely annihilated. Some of them were drowned, others were

swallowed by the ground, others were killed by stones raining from the skies and others were destroyed by earthquakes. There were also those killed by fierce winds and others who were transformed into pigs and monkeys. These were all various forms of Allaah's punishment.

While there is no doubt about the fact that it is only Allaah Who inflicts the punishment, but the arrival of the punishment is always concealed in some apparent cause. Whatever phenomenon it is that Allaah commands to destroy His enemies, the phenomenon does so without the least reluctance. If it the ocean that Allaah commands to drown anyone, the ocean complies without question. Similarly, if it the earth that Allaah commands to swallow someone, the earth also complies without question. When the winds are commanded to annihilate a nation, they fulfil their task with superb efficiency and if the same command is given to the angels, they are no less speedier in doing the same.

As long as there have been rebellious miscreants in this world, there have always been means of punishing them as well. However, the forms that these punishments take are varied. This system has been continuing in the past and will continue to happen.

Every sensible person is not unaware of the fact that there is wisdom and great reasoning behind this process of punishment. No one besides a fool or an insensible person will deny the advantages of this system. It should therefore be understood that just as Allaah employs the angels, the winds, the waters and other phenomena to destroy people and nations, He sometimes also uses his Ambiyaa عليهم السلام and their followers to effect the same objective. Therefore, the destruction of those who reject and vilify the Deen and the Ambiyaa عليهم السلام through the avenue of Jihaad is also based on sound principles and reasoning. Hence, Jihaad is actually a bringer of mercy to Allaah's creation on Allaah's earth. While the actual punisher is really Allaah,

His devout bondsmen serve only as the instruments of punishment. It is with reference to this that Allaah says in the Qur'aan:

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللّهُ بِأَيْدِيكُمْ

Fight them! Allaah will punish them at your hands. {Surah Taubah, verse 14}

This verse makes it clear that it is really Allaah Who metes out the punishment to His enemies while the Muslims waging Jihaad are only a means. It is the prerogative of Allaah to punish people either without exposing the apparent means or by using means such as swords and arrows in the hands of Muslim armies or angels and naturals disasters. Allaah declares:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَـكِنَّ اللّهَ رَمَى

You *(O Rasulullaah ρ)* **did not throw** *(the handful of sand into the eyes of the Mushrikeen to temporarily blind all of them)* **when you threw, but it was** *(actually)* **Allaah Who threw** *(because if it were not for Allaah placing the power into the handful of sand, it would not have had the desired effect)***.** {Surah Anfaal, verse 17}

This verse also makes it clear that the Mu'mineen are only a means Allaah uses to punishment the Kuffaar. The following verse also spells the fact out that the Kuffaar are punished through Jihaad:

وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللّهُ بِعَذَابٍ مِّنْ عِندِهِ أَوْ بِأَيْدِينَا

We are waiting for Allaah to afflict you with a punishment *(that comes directly)* **from Himself** *(such as a natural disaster)* **or at our hands** *(when Allaah allows us to kill you in battle)***.** {Surah Taubah, verse 52}

While Allaah is the real punisher, the swords in the hands of the Mu'mineen are mere instruments to fulfil the objective. The following verse of Surah Anfaal makes this explicitly clear:

فَلَمْ تَقْتُلُوهُمْ وَلَـكِنَّ اللّهَ قَتَلَهُمْ

You *(Muslims)* **did not kill them** *(the Mushrikeen)* **but it was Allaah Who killed them…** {Surah Anfaal, verse 17}

The above verses of the Qur'aan provides ample food for thought for people who regard Jihaad as a means of spreading anarchy and destruction. Their statements affront Allaah Himself. Such people who (either directly or indirectly) classify the acts of Allaah as a means of causing anarchy and destruction should rethink the status of their Imaan. In my humble opinion, such people should take the precaution of renewing their Imaan and their marriages after sincere repentance. It would not be futile to reiterate that in the light of the above verses of the Qur'aan, the killing that takes place in Jihaad is the act of Allaah and the people waging Jihaad are merely complying with Allaah's commands and are being used as instruments. An Arabic couplet is translated as follows:

"You are but the sword with which Allaah strikes
You are but the flag that Allaah flies"

Even in today's so-called civilised world, capital punishment is meted out to insurgents who rebel against their own governments. Although such a crime is considered unforgivable by the law of every country, no one classifies these laws as bringers of anarchy and destruction. This is because people understand that such laws are necessary for the protection and stability of a country. It is therefore ironical that people object when such capital punishment is enforced against people who rebel against the supremacy and law of Allaah. They then have the audacity to refer to it as anarchy and destructiveness. It appears that such people have certainly been deprived of realising the authority of Allaah and have no concern for the preservation of Allaah's Deen.

People like Sir Sayyid and others who have been influenced by European ideals and Western education do not reject Jihaad outright nor do they refer to it as an evil and a cause of anarchy. However, they do reject offensive Jihaad. Although both defensive and offensive Jihaad have been prescribed in the Deen, there is no sign of offensive Jihaad anywhere in the world. Muslims are being oppressed and subverted in Afghanistan, Kashmir, Burma, Palestine and Bosnia. In these places and wherever Muslims have taken up arms, it has been for their own defence. Any person who refers to this Jihaad as a bringer of anarchy cannot be Muslim. All they are propagating is monasticism. May Allaah protect all Muslims from the evil of such people. Aameen.

Fighting in the path of Allaah is the only way in which the Deen can be elevated and we have all been commanded to do it. Had there been another way of protecting and elevating the Deen, Rasulullaah ρ would have one it and the Sahabah ψ would have followed suit. Allaah Himself has commanded Jihaad and Rasulullaah ρ and the Sahabah ψ have adopted it. We have also been instructed to carry it out until the Day of Qiyaamah. In fact, the only means by which the greatest of tests (Dajjaal) will be destroyed will be through Jihaad. For these reasons it is evident that the command to wage Jihaad is full of wisdom and good reason because Allaah does not like anarchy and corruption and would never have a part in it. In fact, referring to Jihaad and fighting in the path of Allaah as a cause of anarchy and corruption would be calling Allaah, Rasulullaah ρ, the Sahabah ψ and all the pious people of the Ummah causers of anarchy and corruption. I do not think that anyone with a claim to Imaan could even think of saying such a thing.

I have thoroughly scrutinised the book "Jihaad: A cause of mercy or anarchy?" written by friend and brother-in-Islaam Hadhrat Moulana Muhammad Mas'ood Azhar. By the grace of Allaah, he has clarified this doubt in a most academic and well-researched manner. Although I was

always convinced of Hadhrat Moulana’s high merit, sincerity and concern for Deen, this conviction has been doubled after reading this booklet. May Allaah increase the Ummah with people like him, grant him the ability to practise on his knowledge and bless his health and youth. May Allaah also make this booklet a means of guidance. Aameen.

Nizaamud Deen Shaamzi
7 Rabee-uth Thaani 1413 A.H.

Foreword by Hadhrat Moulana Fadhl Muhammad

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1. No person can decide by himself whether a thing is a cause of anarchy or not. Because people have different inclinations, something may seem to be a cause of anarchy to one person while the very same thing would appear otherwise to another person.

2. It often happens that the exterior appearance of something seems to be a cause of anarchy whereas it is actually a great form of mercy. For this reason, the limited vision of man and his mere inclination cannot be left to decide whether any particular thing is a cause of mercy or a cause of anarchy. This decision will have to be passed by the divinely ordained Shari'ah. If man is to take the decision with his superficial viewpoint, he will demand the end of may things that appear to him as a cause of anarchy. Examples of this are:

   - They would demand the outlawing of circumcision on the grounds that it causes pain to children.
   - They would demand the outlawing of cutting the hand of thieves on the grounds that it is a cause of anarchy.
   - They would demand the outlawing of capital punishment for armed robbers on the grounds that it also causes anarchy.
   - They would demand that capital punishment for people committing fornication and adultery should also be outlawed on the grounds that it is a cause of anarchy.
   - They would demand the outlawing of giving birth by Caesarian section when a child cannot be born naturally on the grounds that it would

cause pain. By heeding their advice, both mother and child would die.

- They would demand the outlawing of ear and nose piercing on the grounds that it is also a cause of pain.
- They would demand that killing a poisonous snake approaching a person should also be outlawed on the grounds that it would cause harm to the snakes. This would permit snakes to bite whoever they wish.
- They would also demand the slaughtering of animals for food.
- They would also view the large scale of slaughtering during the day of Eidul Adhaa as a cause of anarchy, thus demanding that it is also outlawed.
- They would demand the outlawing of lashing drunkards on the grounds that it is a cause of embarrassment to the person.
- They would demand the outlawing of lashing slanderers on the grounds that this is also a cause of anarchy.

The list is therefore endless. Because every person's inclinations and personality is different, the Deen would be destroyed if every person's viewpoint has to be considered. We therefore state that the Deen is our and it had taught us certain principles that we will abide by.

In this regard, our respected and learned brother-in-Islaam Hadhrat Moulana Muhammad Mas'ood Azhar has written the booklet entitled "Jihaad: A cause of mercy or anarchy?". The booklet is extremely clear, easily understood and well-researched, containing many academic discussions. May Allaah abundantly reward this motivated man and allow his booklet to be a source of benefit to one and all. Aameen.

Fadhl Muhammad
Binori Town, Karachi, 10 Rabee-uth Thaani 1413 A.H.

Jihaad: A Cause of Mercy or Anarchy

One of the doubts expressed about Jihaad is that it is synonymous with killing, attacking and causing mayhem and disorder. In fact, many non-Muslims shrink away from accepting Islaam only because of the injunction of Jihaad. Orientalists have used this to propagate the misnomer that Islaam is a barbaric and oppressive religion that advocates expansion by force. Fearing such vehement criticism from the Orientalists, many Muslim authors and historians have approached the issue of Jihaad very apologetically. Instead of portraying the Islaamic conquests and military expeditions with pride and revealing the sacrifices and valour they contain, they have opted to rather adopt an attitude of embarrassment and remorse. They have repeatedly made attempts to explain that these situations occurred for reasons of exigency because Islaam would otherwise have nothing to do with the sword.

In their works our pious predecessors have described these battles and military expeditions in wonderful detail. They have presented the sacrifices and valour of the Sahabah ψ with pride and as precedents to be proudly emulated. In fact, they even penned works dedicated to this subject and etched these narrations in history. Using logical proofs and proofs from the Shari'ah, we shall address this important subject in brief.

May Allaah grant every Muslim the ability to enliven the compulsory duty of Jihaad, thereby allowing the blessings and mercy of this act to spread throughout the world.

Our Claim

The followers of Islaam are unanimous about the fact that Jihaad is a great mercy from Allaah and it is through this great mercy that this world and the entire universe remains in existence. Were it not for Jihaad, this world and the entire universe would be corrupted and destroyed. Without it no Masjid would have any sanctity and no religious institution would be saved from ruin. In fact, oppression and transgression would become so rampant that people of every religious denomination would find it impossible to practise their religion in peace. It is on the basis of the crystal clear verses of the Glorious Qur'aan that the adherents of Islaam can make this claim with complete conviction.

The First Proof

Allaah declares:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيراً وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

If it were not for the fact that Allaah opposes some people with others, monasteries, churches and synagogues would be destroyed, as well as Masaajid in which Allaah's name is taken in abundance *(However, because Allaah makes the people of truth repel attacks from the evil ones of their respective times, these places of worship remain safe)*. **Allaah will certainly assist those who assist Him** *(those who assist His Deen)*. **Verily Allaah is Omnipotent, Mighty.** {Surah Hajj, verse 40}

This verse makes it clear that it is by the clashing of people of the truth and people of falsehood that the safety of places of worship is ensured. If Jihaad was stopped, there would be none on earth to worship

Allaah. In fact, it was exactly this that Rasulullaah ρ referred to before the decisive Battle of Badr when he prayed, "O Allaah! If this small group (of Muslims) is destroyed, there will be none on earth to take Your name."

Had people been prohibited from fighting battles in all circumstances, this would have opposed the divine system of Allaah because every nation has to wage war at some stage of their existence to ensure their survival. Had this not been the case and had it not been for Allaah pitching the forces of good against the forces of evil, there would remain not a trace of good on earth. The forces of evil who are in the majority during every era would then have ravaged every sanctified place on earth, leaving no place of worship standing.

The Second Proof

Allaah states:

وَلَوْلاَ دَفْعُ اللّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّفَسَدَتِ الأَرْضُ وَلَـكِنَّ اللّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

If Allaah had not repelled *(driven back)* **some** *(corrupt)* **men by others** *(had good men not prevailed over the corrupt and evil ones)***, the** *(entire)* **earth would have been corrupted** *(Allaah therefore sets matters straight in this way from time to time)***. However, Allaah is the One Who showers grace on the universe.** {Surah Baqarah, verse 251}

A study of the circumstances surrounding this verse reveals that some time after Hadhrat Moosa υ, the behaviour of the Bani Israa'eel changed. This occurred while Hadhrat Dawood υ was still a child. As a result, a tyrant called Jaaloot (Goliath) managed to subdue them. He killed many of them, took away their belongings, expelled them from their homes, imprisoned them and subjected them to various types of difficulties. The oppressed Bani Israa'eel then requested the Nabi of the time Hadhrat Ishmu'eel υ to appoint a king for them, under whose leadership they would revolt and free themselves from the clutches of Jaaloot.

When the Nabi υ expressed the fear that they would perhaps not accept the command to fight, they assured him that they would certainly do so by saying, "Why should we not fight when we have been separated from our homes and our children?" However, when Allaah made it compulsory for them to fight, all but a few of them rejected the command. Nevertheless, the Nabi υ informed them that Allaah had appointed Hadhrat Taaloot as their king, under whose leadership they were to wage Jihaad to liberate themselves. However, because Hadhrat Taaloot was a poor man who did not belong to a noble family, the Bani Israa'eel objected to his appointment, making it clear that they wanted their

king to be someone with wealth and of high birth. The Nabi υ pointed out that Allaah had approved of Hadhrat Taaloot and that he excelled the rest of them in knowledge and physical strength. He also told them that Allaah reserved the right to appoint whoever He wills as king.

After passing through some tests, the people who were eventually left with Hadhrat Taaloot to face Jaaloot numbered only 313. The others fell behind when they failed to pass through the tests. However, Allaah does not require armies to be strong in number to be victorious. To separate the grain from the chaff, Allaah issues the command of Jihaad and it is always the true and sincere Mu'mineen who rally to the call. Thereafter, regardless of their numbers and armaments, Allaah grants them victory when they reach the battlefield.

When the small army of Hadhrat Taaloot faced the large and powerful army of Jaaloot, Jaaloot came forward to boast. When Hadhrat Taaloot sent a young boy forward to fight Jaaloot, Jaaloot laughed and said that he was strong enough to take on the entire army of Hadhrat Taaloot. However, the young boy was no ordinary boy. He was destined to be a prophet and his name was Dawood. Using a simple slingshot, Hadhrat Dawood υ managed to kill Jaaloot and the Bani Israa'eel were freed from his tyranny. Peace and safety once more prevailed on earth.

It is after narrating this incident that Allaah states that had it not been for the forces of good opposing the forces of evil, life on earth would be corrupted. However, because Allaah is the One Who showers grace on the universe, He frees the universe from the forces of evil by allowing the forces of good to defeat them. This allows people to freely choose the path of good. When this happens, it is not necessary for the forces of good to be as powerful or more powerful than the forces of evil. All that is required is for the forces for good to have the courage to reach the battlefield and to place

their trust in Allaah. Allaah will then grant them victory even though they may be in a physically inferior position. This is exactly what happened when the small army of Hadhrat Taaloot defeated the larger and more powerful army of Jaaloot. In fact, Allaah had the gigantic Jaaloot killed by a little boy.

In a similar manner, Allaah gave victory to Rasulullaah ρ and the Sahabah ψ in the Battle of Badr when their army of only 313 were poorly equipped and outnumbered by the 1000 strong Quraysh army who were armed to the teeth. In addition to this, Abu Jahal who was the proud and ruthless leader of the Quraysh was toppled by two boys named Mu'aadh and Mu'awwidh. It was then Hadhrat Abdullaah bin Mas'ood τ a man from a family of no high social standing who severed Abu Jahal's head.

Through the Battle of Badr, the entire region of Hijaaz was freed from the shackles of injustice, ignorance, kufr and Shirk when the Muslims defeated the Mushrikeen. When the seventy Mushrikeen were killed in the battle, the roads to the justice and freedom of Islaam were opened not only to the people of Hijaaz but to all of humanity.

A Stark Reality: Hadhrat Sheikhul Islaam رحمه الله makes the following comment on the above incident: "When the army of Jaaloot fled, the Mu'mineen were victorious. Hadhrat Taaloot then married his daughter to Hadhrat Dawood υ and after he passed away, Hadhrat Dawood υ became the king. This incident makes it clear that Jihaad has always been practised and that it contains the mercy and favour of Allaah. It is only foolish people who will state that Jihaad is not for the Ambiyaa عليهم السلام .[1]

An Interesting Point of Logic: When land becomes uncultivable, three steps have to be taken. The first is that the hoe has to be used. In this way, all weeds and

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[1] Tafseer Uthmaani pg. 69.

other obstacles need to be removed. The second step is to nourish the land with fertilizer. It is only after this that the seeds are planted and watered. After these steps one can expect the land to flourish with crops.

In a similar manner, when kufr, Shirk, corruption and other forms of oppression become rife on earth, the first step to remove it is to wield the hoe of Jihaad. Thereafter, the blood of the Kuffaar becomes the fertilizer. Experience shows that the more poisonous a fertilizer is, the better it is for the ground. Therefore, the earth also becomes a better place when it is fertilised with the blood of people who are the worst elements and the most dangerous. After this, the third step is that the seeds of Muslim blood need to planted. With the blessed blood of Muslim martyrs, the Islaam will then flourish and the excellent tree of Imaan takes firm root and continues to prosper.

The Third Proof

One of the greatest causes of lawlessness on earth is widespread corruption that in terms of the Qur'aan is worse than killing. Allaah says:

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

Corruption *(preventing people from Deen* **is worse than killing.** {Surah Baqara, verse 217}

The Qur'aan condemns this corruption in various verses and states that spreading corruption is a hallmark of the Kuffaar. In verse 7 of Surah Aal Imraan, the Qur'aan identifies that one of the distinctive characteristics of the Kuffaar that they search for avenues to cause mischief. It is behaviour like this that causes disunity and disputes amongst mankind because of which people are killed, property is destroyed and people are plunged into deviation. Jihaad is a cure for all of this, because of which Allaah says:

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلّهِ

Continue fighting them until no corruption *(especially no Shirk and turning others away from Islaam)* **exists and until religion** *(worship)* **is only for Allaah** *(until people worship Allaah only)***.** {Surah Baqara, verse 193}

It is therefore clear that the objective of Jihaad is to obliterate lawlessness and oppression and to check the Kuffaar from preventing people from entering Islaam. It ensures that Allaah's law prevails on earth, which is the natural state of affairs that the world needs as urgently as arid land needs water. Of course, the verse following the above verse makes it clear that once the Kuffaar desist from kufr and Shirk, no aggression can be perpetrated against them because the only objective of Jihaad is to get rid of evil and corruption.

In the commentary of this verse, it is necessary to quote the following historical statement of Hadhrat Sheikhul Hind رحمه الله . He says, "It should be remembered that Jihaad should certainly be waged against those Kuffaar who refuse to desist."[1]

Such are the high objectives of Jihaad. Allaah reiterates this message in Surah Anfaal, where Allaah says:

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّه

Fight them until no corruption *(kufr)* **exists and all religion** *(worship)* **is for Allaah.** {Surah Anfaal, verse 39}

This verse refers to the final objective of Jihaad, which is to exterminate every shred of resistance that kufr offers so that Islaam dominates over all other religions and all abide to the law of Allaah. This may take place together with the existence of other religions as occurred during the periods of the Khulafaa Raashideen and other Muslim leaders. Alternatively, it can also occur after all other religions have been eliminated, as will occur during the period when Hadhrat Isa υ will return to this world. This verse tells us that both offensive and defensive forms of Jihaad should always continue until the above mentioned objective is attained in both forms.[2]

Allaah has revealed the Qur'aan as a cure and a mercy. Since the Qur'aan has prescribed Jihaad as the cure for corruption and lawlessness, it follows that Jihaad contains curative properties and is also a source of mercy. While verses mentioned earlier state that Jihaad is a source of mercy, the Qur'aan also makes it clear that Jihaad is a cure for the hearts. In the following verse, Allaah mentions six benefits of Jihaad. Allaah says:

[1] Tafseer Uthmaani pg. 51.
[2] Tafseer Uthmaani pg. 51.

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ * وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللّهُ عَلَى مَن يَشَاء وَاللّهُ عَلِيمٌ حَكِيمٌ

Fight them! [1] **Allaah will punish them at your hands** *(when they are killed)*, [2] **will humiliate them** *(when they are imprisoned and defeated)*, [3] **will assist you against them,** [4] **will heal the** *(pain and sorrow in the)* **hearts of the Mu'mineen** *(who suffered at the hands of the Kuffaar)* **and** [5] **remove the fury of their hearts** *(which was built when the Kuffaar broke the treaty)*. [6] **Allaah accepts the repentance** *(from kufr)* **of whoever He wills** *(thereby allowing the Kuffaar to become Muslims)*. **Allaah is All Knowing** *(He knows the deeds and ideas of all)*, **the Wise** *(His decisions are based on wisdom and knowledge)*. {Surah Taubah, verses 14,15}

<u>A Pertinent Point</u>:

The Qur'aan has emphatically condemned killing and aggression and pronounced the punishment as eternity in Jahannam. Allaah says:

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

Whoever purposely murders a Mu'min *(regarding his act as a permissible act)*, **his punishment shall be Jahannam where he shall live forever. Allaah shall be angry with him, curse him and prepare for him a dreadful punishment.** {Surah Nisaa, verse 93}

While the above verse condemns killing a Mu'min, the following verse condemns killing any person and likens it to killing all of mankind. Allaah says:

مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

Whoever kills another for a reason other than *(executing a murderer of)* **a soul or** *(other than executing someone who causes)*

corruption on the earth, then it is as if he had killed all of mankind. {Surah Maa'idah, verse 32}

When someone kills another, others also learn how to commit the act and are encouraged to do the same.

Although the Qur'aan has explicitly forbidden killing, there are certain crimes which lead to social dysfunction. Like a cancerous limb, they have to be surgically removed so that their ill effects do not spread elsewhere. The Qur'aan has therefore prescribed the cure for such evils as execution. As long as the execution is employed as a curative measure, it no longer remains an abominable act. In fact, it now assumes the form of a mercy to mankind because it protects society from much more serious consequences.

The Qur'aan first cites the evil and disastrous consequences of these evils before prescribing the cure which will put an effective end to it. In fact, the cure is so effective that the evil no longer remains an obstacle to public peace and security. We shall now cite a few examples of ways that the Qur'aan has prescribed to eradicate evils. By employing these ways, Rasulullaah ρ and the Sahabah ψ achieved much success.

In a broad context, the Qur'aan has instructed that Muslims fight the Mushrikeen. Allaah says:

وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً وَاعْلَمُواْ أَنَّ اللّهَ مَعَ الْمُتَّقِينَ

Fight all the Mushrikeen *(in every condition)* **just as they fight all of you** *(regardless of your condition and whereabouts)***, and know that indeed Allaah is with those who possess Taqwa** *(and will assist them against their enemies)***.** {Surah Taubah, verse 36}

The Qur'aan has also commanded that the leaders of the Kuffaar should be fought because they are the very root and source of all evil who spread evil all over when their followers blindly follow them. When they are

effectively terminated, kufr and evil will also not last. The relevant verse of the Qur'aan states:

وَإِن نَّكَثُواْ أَيْمَانَهُم مِّن بَعْدِ عَهْدِهِمْ وَطَعَنُواْ فِي دِينِكُمْ فَقَاتِلُواْ أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لاَ أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ

If they break their promises after entering into a treaty and condemn your Deen, then fight the leaders of kufr. Indeed they are such that they have no *(regard for the)* **promises** *(they make)* **so that they** *(would)* **refrain** *(from betraying others)*. {Surah Taubah, verse 12}

The Qur'aan has also explicitly commanded Muslims to fight the Ahlul Kitaab. Allaah says:

قَاتِلُواْ الَّذِينَ لاَ يُؤْمِنُونَ بِاللّهِ وَلاَ بِالْيَوْمِ الآخِرِ وَلاَ يُحَرِّمُونَ مَا حَرَّمَ اللّهُ وَرَسُولُهُ وَلاَ يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُواْ الْكِتَابَ حَتَّى يُعْطُواْ الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ

Fight those from the ones who have been given the Book *(the Jews and Christians)* **who do not believe in Allaah and the Last Day, who do not accept as unlawful those things that Allaah and His Rasool** ρ **have declared unlawful** *(such as liquor, pork, interest, etc)*, **and who do not accept the true Deen** *(of Islaam)*. **Fight them until they pay the Jizya with their own hands in humiliation** *(bowing under Muslim rule)*. {Surah Taubah, verse 29}

The Qur'aan has also commanded Muslims to wage Jihaad against those people who vilify and cause harm to Rasulullaah ρ. Referring to them, Allaah says:

مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا

They are accursed *(cast far from Allaah's mercy)*. *(Therefore,)* **Wherever they go** *(to seek asylum)*, **they will be seized and massacred** *(unless they desist from their evil practices)*. {Surah Ahzaab, verse 61}

The above is just a glance at a few commands to fight the Mushrikeen, the Ahlul Kitaab and all those who vilify

Rasulullaah ρ. This makes it clear the most effective means of eradicating these many evils is Jihaad.

Looking further, one would read that the Qur'aan also commands that Jihaad be waged against those Muslims who fight another group of Muslims for no good reason. The Qur'aan states that when two parties of Muslims have a dispute, efforts should be made to reconcile their differences in a diplomatic manner. When this fails, Jihaad may be waged against the party acting aggressively and oppressively until they submit to the commands of Allaah. The relevant verse of the Qur'aan states:

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

If two groups of Mu'mineen fight each other, then reconcile between them. *(However, despite your efforts to reconcile,)* **If the one group transgresses against** *(oppresses)* **the other, then fight that** *(transgressing)* **group until they return to** *(the obedience of)* **Allaah's command** *(to live in peace and harmony with other Muslims)*. **If they return** *(to the reconciliation process and stop fighting)*, **then reconcile between them with justice. Be just, for Allaah loves those who exercise justice.** {Surah Hujuraat, verse 9}

Pondering deep into these verses makes it clear that Jihaad is really a source of mercy because it is the only means by which the peace and security of the Muslims can be ensured. Whenever a group prepares to cause harm and oppression, it is by Jihaad that their roots can be cut and the oppressed people can be delivered to safety. In this manner, warring factions of the Ummah can be reconciled and brotherhood can be restored, as Allaah says in the subsequent verse:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

After the Qur'aan, the Ahadeeth are next in importance. The Ahadeeth refer to the words and deeds of Rasulullaah ρ, which clearly point to the fact that in several instances, Rasulullaah ρ gave the command of Jihaad to uproot evils during his time and those that may arise in times to come. In fact, many evils were eradicated in this manner during the time of Rasulullaah ρ under his personal supervision. Humanity at large were given peace and security when the execution of several "leaders of Kufr" was ordered.

It is not only the Muslims who advocate the removal of people who are like cancerous growths. Even the Kuffaar admit that if villainous people like Abu Jahal, Umayyah bin Khalaf, Uqba bin Abi Mu'eet, Utba, Shaybah and others were allowed to dominate, the Arabs would have never emerged from the abyss of ignorance and oppression for centuries thereafter. In a like manner, if people like Ka'b bin Ashraf and Huyay bin Akhtab were not eliminated, Madinah would have been the centre of bloodshed for years on end. They would have kept the tribes of Madinah and surrounding areas at loggerheads until they eventually exterminated all of them. Whereas Madinah had been a place of social injustice and droughts, the effects of Rasulullaah ρ soon changed conditions. By eliminating these cancerous individuals, the Nabi of mercy ρ transformed Madinah into a haven of peace, security and prosperity. It was not long thereafter that a time came when a person would actually search the streets of Madinah to find someone to accept his Zakaah, but had to return unsuccessfully (because no one needed the Zakaah).

Hereunder follows a glance at the major obstacles that were exterminated during the time of Rasulullaah ρ:

1. In the Battle of Badr that took place during Ramadhaan 2 A.H., seventy Mushrikeen were killed.

Amongst these were many of the most villainous mischief-makers such as Utba, Shaybah, Waleed, Abu Jahal, Zam'ah bin Aswad, Abul Bakhtari, Umayyah bin Khalaf, Nabeeh, Munabbih and several others.

2. On the 26th Ramadhaan 2 A.H., a Jewish woman called Asma was killed by a blind Sahabi Hadhrat Umayr bin Adi τ. She was the woman responsible for reciting poetry that ridiculed Rasulullaah ρ.

3. During the month of Shawwaal 2 A.H., Rasulullaah ρ dispatched Hadhrat Saalim bin Umayr τ to kill the Jew Abu Afik. The mission was accomplished in a most dexterous manner.

4. On the 15th Shawwaal 2 A.H., a blow was struck to all the Jews when after a long siege to their fortress, the Jewish Banu Qaynuqa tribe were banished from Madinah because of their treachery.

5. On the 14th Rabee ul Awwal 3 A.H., Islaam's worst Jewish enemy Ka'b bin Ashraf was killed by Hadhrat Muhammad bin Maslama τ acting on the orders of Rasulullaah ρ. A large door of evil was thus slammed shut.

6. During the month of Jumaadal Ukhra 3 A.H., Abu Raafi Abdullaah bin Abi Huqayq was killed by Hadhrat Abdullaah bin Ateek τ and his companions on the instruction of Rasulullaah ρ. He was also extremely antagonistic towards Islaam and used to incite the Kuffaar to fight the Muslims.

7. On the 5th of Muharram 4 A.H., sent Hadhrat Abdullaah bin Unays Ansaari τ to kill Khaalid bin Sufyaan Hudhali who had been preparing an army to attack the Muslims. After successfully killing this venomous snake, Hadhrat Abdullaah bin Unays τ reported back to Rasulullaah ρ, who gave him a staff

with the glad tidings that he would walk with that staff into Jannah.

The above were cited merely by way of example. There are many evils about which Rasulullaah ρ had informed the Ummah would be eliminated by way of Jihaad and many evils that have been declared as punishable by death. Some of these can be sourced from the following references:

1. Nasa'ee (Vol.2 Pg.63) quotes two Ahadeeth in the Chapter entitled "Baab Ghazwa Hind" which refers to wars to be fought in the Indian subcontinent.

2. The same compilation of Ahadeeth (Nasa'ee Vol.2 Pg.63) also contain a chapter entitled "Baab Ghazwa Turk wal Habasha", which quotes two Ahadeeth referring to the battles to be fought against the Turks and the Abyssinians.

3. Page 307 of Mishkaatul Masabeeh quotes a Hadith on the authority of Imaam Muslim رحمه الله in which Rasulullaah ρ commands the Muslims to fighting a group of people appearing in later times. Ulema agree that the Hadith refers to the Khawaarij.

4. On page 308 of his Sunan, Imaam Tirmidhi رحمه الله reports from Hadhrat Jundub τ that people practising black magic should be put to death.

5. In his Sunan (Vol.1 Pg.343), Imaam Abu Dawood رحمه الله opens a chapter that discusses the superiority of fighting the Ahlul Kitaab as compared to others.

6. In another chapter concerning waging war against tyrants, Abu Dawood (Vol.1 Pg.350) quotes the narration in which Rasulullaah ρ states that Jihaad would continue until the Day of Qiyaamah. Rasulullaah ρ also makes it clear to all Muslims that it is compulsory for them to fight in Jihaad even

though they are led by a sinful Muslim leader who perpetrates major sins.

Apart from the above, there are numerous other Ahadeeth that instruct fighting certain groups and various evils. It is for this reason that after the demise of Rasulullaah ρ, Hadhrat Abu Bakr τ waged Jihaad against those who refused to pay Zakaah and those turned away from Islaam.

A Pertinent Point:

Just as the first evil after the demise of Rasulullaah ρ during the period of Hadhrat Abu Bakr τ was exterminated by Jihaad, even the last evil (that of Dajjaal before Qiyaamah) will be exterminated by Jihaad. However, today's Muslims have neglected this highly effective manner of eliminating evil and have devised hundreds of others. In spite of this, the evils are as rampant as ever and still on the increase. If these evils were combated through Jihaad, they would have been eliminated.

During his term as Khalifah, Hadhrat Ali τ uprooted the evil of the *Zanaadiqah* through Jihaad (refer to Mishkaat Pg. 307) and during the golden period of Hadhrat Umar τ, no evil was even allowed the chance to breathe. The gist of all this is that Allaah has instituted the mean of Jihaad as a great mercy by which evils can eradicated.

The Fourth Proof

Jihaad is a means of attaining proximity to Allaah, innumerable religious benefits and perfection of Imaan. Jihaad is therefore certainly a means of mercy for those servants of Allaah who use the agency of Jihaad to draw closer to Allaah and to attain many religious benefits. Other pious servants of Allaah also use the blessed act of Jihaad as a means of perfecting their Imaan while many sinners utilise it to secure forgiveness of their sins. It is also a great form of mercy to those Kuffaar who receive the opportunity to interact with Muslims through the agency of Jihaad and to receive exposure to the beauty of Islaam. In this manner, they are given the golden opportunity to embrace Islaam and attain everlasting salvation in the Aakhirah. It is also a mercy to those Kuffaar who enjoy the freedom, prosperity and security of living under the just system of the Muslim Khilaafah.

Jihaad is also a mercy to those fortunate servants of Allaah who are honoured with wearing the crown of martyrdom when they are killed fighting for the pleasure of Allaah. In a similar manner, it is a source of mercy for those Muslims who are wounded while fighting in Jihaad because this will enable them to attain further closeness on Allaah's court.

Over and above all of this, Jihaad is also a means of great mercy to the tract of land on which Jihaad was waged because it is freed from oppressive regimes to the just and righteous rule of Islaam. Furthermore, it attracts mercy to the atmosphere where Jihaad is waged because Jihaad ensures that the atmosphere now echoes the melodious sounds of the Adhaan and recitation of the Qur'aan. The people occupying the lands conquered through Jihaad are also enshrouded by its merciful touch when their crime-riddled and fear-filled living conditions are replaced by condition of safety, peace and a crime-free environment.

In the words of the following verse of Surah Saff (Surah 61), Jihaad is a means of attracting the pleasure of Allaah. Allaah says:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِيْ سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرْصُوصٌ

Verily Allaah loves those *(Mu'mineen)* **who fight** *(the enemies of Islaam)* **in His path** *(standing)* **in rows** *(in front of the enemy with steadfastness and unity)* **as if they are a solid building.** {Surah Saff, verse 4}

To prove the fact that Jihaad is a means of perfecting one's Imaan, Abu Dawood quotes a Hadith from Hadhrat Abu Sa'eed Khudri τ in which someone asked Rasulullaah ρ which person's Imaan is most complete. Rasulullaah ρ replied that the person with the most complete Imaan is he who spends his life and wealth waging Jihaad in the path of Allaah. The other person Rasulullaah ρ mentioned was he who secludes himself in some valley for the worship of Allaah, thereby avoiding the evil of others.

To prove the fact that Jihaad is a means of attaining lofty ranks, we quote a Hadith from Bukhari in which Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "There are a hundred ranks in Jannah which Allaah has prepared for those who wage Jihaad in His path. The distance between every two ranks equals the distance between the heavens and the earth."

Referring to the situation where Jihaad becomes a means of people entering the fold of Islaam, Rasulullaah ρ mentioned that Allaah loves those people who enter Jannah in chains (i.e. the means of their accepting Islaam was when they were taken prisoner and bound in chains).[1]

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[1] Hujjatullaahil Baalighah pg. 546.

In the interests of brevity, we shall not narrate the many Ahadeeth relevant to this subject because the virtues of Jihaad that have been narrated can easily fill a voluminous book.

The Fifth Proof

Waging Jihaad saves people from the warnings cited for failing to do so. In fact, these warnings are so severe that merely listening to them will make one realise that Jihaad is certainly a means of mercy. It saves people from Allaah's wrath, from a painful punishment and from death as a Munaafiq. We shall now quote a few references:

(1) Allaah declares:

يَا أَيُّهَا الَّذِينَ آمَنُواْ مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُواْ فِي سَبِيلِ اللّهِ اثَّاقَلْتُمْ إِلَى الأَرْضِ أَرَضِيتُم بِالْحَيَاةِ الدُّنْيَا مِنَ الآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الآخِرَةِ إِلاَّ قَلِيلٌ *
إِلاَّ تَنفِرُواْ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلاَ تَضُرُّوهُ شَيْئًا وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O you who have Imaan! Why is it that when you are told, "Go forth in Allaah's path," you drop heavily to the ground *(seeming reluctant to participate)* **? Do you prefer the life of this world to the** *(great rewards in store in the)* **Aakhirah** *(for those who fight in Jihaad)* **? The pleasure of this worldly life is but little** *(insignificant)* **compared to the** *(comfort and pleasures of the)* **Aakhirah. If you do not go forth, Allaah shall punish you severely and replace you with another nation** *(who will readily fight in Allaah's path)***.** *(By refusing to fight in Allaah's path)* **You will not be able to harm Allaah in the least** *(because you will only be depriving yourselves of reward)***. Allaah has power over all things** *(and does not need anyone's help)***.** {Surah Taubah, verses 38,39}

(2) Another verse states:

وَأَنفِقُواْ فِي سَبِيلِ اللّهِ وَلاَ تُلْقُواْ بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوَاْ إِنَّ اللّهَ يُحِبُّ الْمُحْسِنِينَ

Spend in the path *(obedience)* **of Allaah** *(in worship and Jihaad)* **and do not throw your own hands** *(do not lead yourselves)* **into**

destruction *(by failing to spend in Allaah's way and by failing to engage in Jihaad because this will weaken you and strengthen your enemies)*. **Do good, for Allaah certainly loves those who do good.** {Surah Baqara, verse 195}

(3) Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "The person who dies without ever waging Jihaad and without even having the desire to wage Jihaad, dies on a branch of hypocrisy."[1]

(4) Hadhrat Abu Umaamah τ narrates that Rasulullaah ρ said, "Allaah shall inflict a calamity on the person who does not wage Jihaad, does not assist in preparing a warrior and does not even take proper care of a warrior's family in his absence."[2]

Apart from the above five proofs, there are many others that make it abundantly clear that Jihaad is a definite form of mercy. We shall now only make brief reference to other proofs, which people of knowledge are free to deliberate upon.

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[1] Abu Dawood (Vol.1 Pg.346).
[2] Abu Dawood (Vol.2 Pg.346).

The Sixth Proof

The command to wage Jihaad appears in the Qur'aan and all commands of the Qur'aan are tremendous sources of mercy.

The Seventh Proof

Jihaad is amongst the Faraa'idh (compulsory duties of a Muslim) and anything that is amongst the Faraa'idh is most definitely a source of mercy. Carrying out such an act will ensure that Allaah's mercy is showered down on a person in this world as well as in the Aakhirah.

The Eighth Proof

Verses of the Qur'aan and Ahadeeth of Rasulullaah ρ point to the fact that Jihaad is amongst the best of good deeds and it is evident that something attracting great rewards attracts great mercy as well. In circumstances where the need for Jihaad is pressing, it will receive priority over deeds that are unanimously regarded as virtuous deeds. It therefore goes without saying that in such circumstances, Jihaad is a greater source of mercy than the other good deeds.

The Ninth Proof

Rasulullaah ρ was a mercy to mankind. Since the last ten years of his life was spent in Jihaad and related activities, it follows that Jihaad must also be a sure source of mercy.

The Tenth Proof

The Deen of Islaam is a complete religion and the Shari'ah is a complete Shari'ah. No Deen and no

Shari'ah can be complete without the injunction of Jihaad. The purpose of a complete Deen is that it should be practised throughout the world so that all of mankind may attain salvation. This will of course not happen without obstacles presenting themselves. It is therefore necessary for a complete Deen to include institution of Jihaad to eradicate such obstacles. Were this not the case, the Deen would not spread further than the home of the prophet or the homes of a limited few individuals, let alone the entire world. Should it spread a bit far, it would then certainly not last very long. A complete Deen therefore needs something to ensure its defence, survival and propagation. It is with reference to this that Hadhrat Shah Wali-ullaah رحمه الله has written in his world famous work *"Hujjatullaahil Baalighah"*: "It should be noted that the Shari'ah that prescribes Jihaad is the most complete and perfect Shari'ah." (Pg.546)

In another excerpt, he writes: "The virtues of Jihaad are based on a few principles. One of these is that is in harmony with Allaah's predestination and the manner in which He inspires events to occur. An effort which serves to fulfil the divine plan of Allaah must therefore be a great source of mercy."[1] رحمه الله Hadhrat Shah ,passage In yet another writes: "It is through the avenue of Jihaad that the religion receives its perfection and honour."[2]

We shall suffice with the above five detailed and five brief proofs to make it evident that Jihaad is a source of mercy. We shall now present the answers to some frequently asked questions concerning Jihaad.

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[1] *Hujjatullaahil Baalighah* Pg. 547.
[2] *Hujjatullaahil Baalighah* Pg. 548.

The First Doubt

The force of brutal anger is employed in Jihaad whereas this is something diabolical and disallowed in Islaam.

Clarification

The Shari'ah of Islaam certainly detests displays of anger and the Qur'aan enjoins that anger should be strictly controlled. However, this applies when the anger is displayed for personal benefit. Therefore, when one expresses anger to please Allaah, in defence of the Deen and against the rebellion of Kufr, this anger will no longer be regarded as personal anger. No Muslim kills a Kaafir in Jihaad to appease his own ego but does it only because the Kaafir opposes Allaah and His Deen. Such a Kaafir poses an obstacle to the Deen reaching others and because he is overcome by his inclinations towards Kufr, he takes the liberty of harming the honour and property of the Muslims. The following anecdote is related to understand this better.

It was approximately two years ago that through some friends of mine, a Christian priest extended an invitation to me to speak on the topic "The Straight Path". My friends informed me that the priest was quite knowledgeable about Islaam and had studied some Islaamic literature. He had then developed the urge to have a discussion with someone. As soon as I received the invitation, I left with a few companions to the district of Karachi where the priest and other Christians lived. They had erected a church there as well.

When I reached the area and met the priest, he invited us to sit and talk in the church, supporting his invitation with the fact that when the Christian delegation (from Najraan) met with Rasulullaah ρ, he accommodated them in the Masjid. I accepted his invitation with warmth, thanking Allaah that He had afforded me the opportunity to elevate the Kalimah of Towheed in a den of Kufr.

Although we were only five or six Muslims present, there was a large gathering of Christians there. After an introductory talk, the priest asked me to speak about "The Straight Path" and to prove that Islaam is indeed "The Straight Path". Before that he had used a verse of the Qur'aan in an attempt to prove that Christianity was "The Straight Path". Nevertheless, this is not the occasion to mention the details of that discussion, neither would it be beneficial, but I spoke for approximately three-quarters of an hour on the truth of Islaam and why it is undoubtedly "The Straight Path". With the grace of Allaah, the Christians were deeply moved by the address.

The priest was disturbed to see his boat sinking in home waters and very cunningly changed his focus. He asked me to answer a question that he found most plaguing and to which he says he had not received a satisfactory reply. When I asked him to pose the question, he said, "Just as Islaam is an excellent religion, it is also very delicate because we notice that Muslims are easily overcome with emotion at the slightest provocation. You Muslims are very quick to react when someone even burns your Qur'aan, throws it in the dirt or swears your prophet. These are all trivial matters. On the other hand, we Christians are extremely firm in our religion and would not at all be flustered if you have to throw our Bible into the river, throw rubbish in our church and do others like things."

At this question, life seemed to return to the other Christians and they started looking up with extended necks to hear what reply would be given to this very daunting question. I opted not to present a detailed academic discussion, fearing that the gathering would fail to understand it and misinterpret it as an evasion of the question. This would have made them smugly feel that their priest had found a fault in Islaam that had the Muslims cornered.

Therefore, as soon as the priest had completed his question, I asked, "Dear sir! If someone had to barge into your house and take liberties with your wife or raid your shop to help himself to your goods, would you merely look on patiently?" "Certainly not!" he snapped, "I will do all I can to defend m family and property." "You certainly would, dear sir," I confirmed, "because the wife is yours as are the goods. You will therefore naturally be overcome with anger protectiveness. However, because the Bible and the church belong (not to you but) to your lord, you will not be angered for it. If this personal anger of yours is acceptable and understandable, even more acceptable and understandable should be the anger that the Muslims express to preserve the sanctity of Allaah's Book and the honour of our Nabi ρ. The value we attach to our Deen and to the hallmarks of our Deen is greater than the value we attach to even ourselves. It is for this reason that our Deen and our Book are both preserved. Even though we had to give our lives and our blood to preserve our Deen and our Book, we never allowed anyone to defile them. On the other hand, because you people attach more value to yourselves than to your religion and to your Book, neither is your religion preserved today nor your Book. Displaying the same traits as you do today, your forebears took up weapons only to protect themselves and completely forgot to protect the interests of your religion and Book. If you see nothing wrong in expressing anger for your personal interests, how can you see wrong in us expressing anger for the sake of our Deen?"

With the grace of Allaah, this reply effectively diffused his diabolical bomb and he was once again forced to bow his head. It should therefore be noted that Muslims take up their weapons only to elevate the Deen of Allaah, as referred to by Rasulullaah ρ when he said, "The person truly in Allaah's path is the one who fights only so that the Kalimah of Allaah can be elevated."

A PERTINENT POINT:

Those people who argue that Jihaad is merely an avenue to vent one's anger should take note that Jihaad is actually the best manner by which a person can be saved from venting his anger in the wrong manner. This is understood by bearing in mind that every person is imbued with lust and anger. Whoever does not channel these two faculties in the right direction will inevitably expend them in wrong avenues. Therefore, just as a person is encouraged to expend his lust within the confines of marriage, he is also urged to expend his anger in the correct avenue. Therefore, when a Muslim has used up his anger against the enemies of Allaah and those who commit crimes against humanity, they will only have compassion and sympathy for people left in their hearts. With this love and kindness in their hearts, they will be excellent members of any society.

On the contrary, when a person's anger is not vented on oppressors and criminals, his pent-up emotions will explode within his household and his society. Far from being a peace-loving and amiable person, he will become a smouldering charcoal which will soon incinerate anyone coming in touch with him. It is because of such people that the falmes of dispute Ansaar always fanned.

The Second Doubt

Whereas Islaam promotes good character and kind-natured behaviour, Jihaad is waged with the sword, which is the antithesis of good character and kind behaviour. It is also true that rather than by the sword, Islaam spread by good character instead.

Clarification

Although it is true that Islaam spread through good character and kind behaviour, it is not true to assert that using the sword is the antithesis of good character. This doubt was born when Ulema were asked how Islaam spread and they gave the succinct reply that it spread through the good character of the Muslims.

However, to use this statement to prove that the sword was not at all used in the spread of Islaam and that it is the antithesis of good character is a carefully planned scheme of the enemy. Before delving into the details of this discussion, we need to ask ourselves whether it is necessary to know if it was through the sword or through good character that Islaam spread. Why was it that this question was raised with such doggedness by a particular group of people during a particular period?

The truth of the matter is that the world of Kufr reached a stage when they found themselves powerless against the courage of the Muslims, against their military prowess and their desire for martyrdom. It was a point in time when the Kuffaar saw no fourth choice for themselves after accepting Islaam, dying and being taken captive. The Muslims armies were victorious on all fronts and people were entering the fold of Islaam in droves. It was then that the Munaafiqeen and the Jews realised that it was impossible to withstand the might of the Muslims on the battlefield. They had to find a way of making cowards out of the Muslims and make them averse towards weapons and war. An effort also had to be made to make Muslims forget about martyrdom by

involving them in the pleasures of this world. They therefore set the propaganda machine in motion and started telling people that Islaam was spread by force. They made claims that people were forced to accept Islaam when the sword was pressed against their necks and that the Muslims seized control of lands by brute force.

In response to this venomous assault on Islaam, Ulema of the times rightly replied that the system of Islaam does not subscribe to compulsion. People are never forced to accept Islaam and do so only when they are willing and happy to do so. They made this clear using the verses of the Qur'aan. The spread of Islaam, they explained, was facilitated by good character. Whenever Muslim armies emerged as victors of a battle, the Kuffaar had the choice of either accepting Islaam or living under the protection of the Islaamic state by paying the Jizya. By manipulating this reply, the propagandists told the public that it the message was clear from the Ulema that Islaam is not spread by the sword but by good character. Therefore, they claimed, there is no need at all to use the sword to spread Islaam.

They made this claim so vociferously that Muslims started viewing good character as the antithesis of using the sword. They began to regard use of weapons as a crime in Islaam. They convinced themselves that Islaam propagates only good character and that they will not lift a weapon under any circumstances even though their homelands are plundered, they are subjected to slavery, their lives are undermined and their honour stripped.

As a result of this vicious propaganda, today's Muslims have been deprived of the jewels of weapons and in the eyes of our societies it is an immoral crime for Ulema, Mashaa'ikh and righteous people to carry weapons or to even learn how to use them. Archery schools that were the pride of the time of Rasulullaah ρ are now defunct

and Muslims are completely ignorant of the art of using the sword, an art that received many words of praise from Rasulullaah ρ himself. By distancing themselves from weapons of war, Muslims have become like tame and powerless doves. While this was happening, the same nations that discouraged the Muslims from taking an interest in weapons have been busy developing the atom and hydrogen bombs. Without any opposition, they are now at liberty to wipe out any section of the Muslim community they please.

This is all a result of the "good character" that we Muslims envisaged as being the antithesis of taking up weapons and which led us to cowardice, complacency, lethargy and obliviousness. This is certainly not the teaching of the Qur'aan, the Ahadeeth, the Fuqahaa or the Mashaa'ikh. After this introduction, we shall now tackle the question at hand.

To combat the propaganda of the Kuffaar, our Ulema made it clear that the system of Islaam is one based on good character and it is by this that Islaam spread so far and wide. In full support of this assertion, it is necessary to first understand two points to fully grasp the depths of the reply. The first point to understand is the real meaning of good character while the second is the difference between accepting Islaam and enforcing it.

Concerning the true meaning of good character, it should be understood that good character is not confined to smiling, being friendly and avoiding injustice. Good character rather refers to doing that which is appropriate for any given situation and not being a cause for the situation to deteriorate. Being kind and gentle in situations that require compassion and affection fits the description of good character just as being stern will also fit the description in situations that require sternness. However, rearing poisonous reptiles that are harmful to people and to other creatures will

constitute cruelty even though I may appear to be good character.

Let us illustrate this description with the aid of simple examples. A man sees a dog on the verge of death because of thirst and gives it water to drink. This is undoubtedly an act of good character and commendable. However, when he then sees the same dog going to attack an innocent old lady, the demands of good character will require him to take a stick to beat the dog off. When a father punishes his child for committing and act of evil and immorality, his deed conforms with the requirements of good character. On the other hand, when he refrains from taking any action when he sees his child perpetrating such a vile act, he will be guilty of injustice rather than practising good character.

It should also be borne in mind that the Qur'aan testifies to extremely fine character of Rasulullaah ρ when Allaah declares:

وَاِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ

Verily, you *(O Rasulullaah ρ)* **are** *(firmly stationed)* **upon an exalted** *(flawless)* **character.** {Surah Qalam, verse 4}

This testimony makes it clear that Rasulullaah ρ was an embodiment of good character. A study of Rasulullaah ρ's pure biography reveals that together with his compassion and sympathetic nature, he too up the sword to combat Kufr on twenty seven occasions. In addition to this, there were seventy five occasions when he dispatched his Sahabah ψ on various military expeditions. With his own hand, Rasulullaah ρ killed the villainous Ubay bin Khalaf and he also ordered the executions of other wretches like Ka'b bin Ashraf, Huyay bin Akhtab, Abu Raafi, Asma and Khaalid bin Sufyaan. In fact, he even congratulated the Sahabah ψ who killed these people. Furthermore, Rasulullaah ρ also ordered the execution of seven hundred Jews of the

Banu Qurayzah tribe and even before the Battle of Badr he informed the Sahabah ψ about the seventy Mushrikeen who would meet their end in the battle.

Rasulullaah ρ extolled the virtues of carrying a sword and the virtues of learning how to use it. He urged the Muslims never to give up learning archery and informed them about the virtues of exterminating oppressive rulers. Allaah forbid and Allaah forbid again that we could ever refer to Rasulullaah ρ as a man bereft of good character because of the above mentioned things that he said and did. It is therefore evident that taking up the sword cannot be referred to as being the antithesis of good character.

History bear testimony to the fact that by removing the malignant tumour of Kufr from Hijaaz, Rasulullaah ρ ensured the good health of humanity because of which the winds of Imaan and Islaam reached the lands of Rome and Persia.

Another point worth mentioning is that when Hadhrat Aa'isha رضي الله عنها was asked about the character of Rasulullaah ρ, she said that his character was the Qur'aan itself. This narration points out that just as the Qur'aan teaches salaah, fasting, Hajj, Zakaah and other injunctions of Islaam, it also commands Muslims to wage Jihaad. Allaah declares:

كُتِبَ عَلَيْكُمُ الْقِتَالُ

Warfare *(Jihaad for the pleasure of Allaah against the enemies of Islaam)* **has been made obligatory for you.** {Surah Baqara, verse 216}

Just as the Qur'aan clearly spells out the obligatory nature of Jihaad, mentions its virtues and clarifies its rules, it also details its finer points its objectives and its restrictions. In fact, there is no other injunction that has been explained at such length in the Qur'aan. The word "Qitaal" (fighting) has been stated in more than forty

verses and such virtues of martyrs have been enumerated that it is sure to create the desire for martyrdom in any listener's heart. Some questions therefore arise: Is the Qur'aan (Allaah forbid) calling towards evil character? Is there no good reason why the Qur'aan places so much emphasis on Jihaad and sounds such severe warnings for those who neglect it?

It is an integral part of our Imaan to believe that none has character like that of Rasulullaah ρ and that the Qur'aan teaches good character. Since we find ample mention of Jihaad and warfare in both these sources, we can say with conviction that Islaam certainly spread by good character but good character cannot be complete without the use of the sword.

This claim is not without logical reasoning either. When a doctor directs that a cancerous growth be surgically removed, no one criticises him for being brutal and for failing to display good character. In fact, people actually express their gratitude to the doctor and even pay him for using the razor-sharp scalpel on the patient. On the contrary, people make accusations of evil character when the cancer of Kufr has to be surgically removed, little realising that the existence of people who are enemies of Allaah and enemies of mankind is more dangerous than the presence of a malignant tumour. The ill effect that the cancer of Kufr has had on the lives and hearts of Muslims is plain for all to see. The scourges of nudity and immoral behaviour are no longer viewed as vices.

Think about the little chicken that cannot be Halaal until a knife is used to rid it of its impure blood and until the greatness of Allaah is not expressed at the time. In a similar manner, our societies that are bursting with evil and vice will also not be purified without passing the sword over it and removing the impurities from it. It is only when the filth is removed from society that people will be free to enter into Islaam in droves and troops.

Some people claim that the Kuffaar will enter into Islaam by witnessing the character of the Muslims. During our times I find this claim to be quite preposterous because people will only imitate the character of a nation that has some status and has a visible system to show others. It is unlikely that a master nation will become overawed with a slave nation and choose to become their slaves instead. When the Muslims of the past entered countries as conquerors, the conquered nations would become Muslims by looking up to them. Nowadays, we Muslims do not even exist as a distinct nation that enjoys an eminent status. Our system of government is nowhere to be seen apart from between the covers of books. In fact, no one even has the ambition of implementing and enforcing it. We have become afraid to even make mention of government and Khilaafah and believe that government is the exclusive domain of sinners and transgressors. We have confined Islaam to a few acts of worship only and have reduced a universal system to a narrow monasticism. In such a climate our national, ethnic and religious identities are being destroyed. Although we may say that people will accept Islaam by watching our character and even though this may have happened and is still happening, we will still not be able to place Islaam on the level of superiority and authority that our Rabb requires us to do without resorting to Jihaad.

Far from influencing others, the opposite is happening. We find that Muslims are imitating the ways and manners of their Kuffaar masters and are leaving the fold of Islaam by the thousands. Until when will we continue pushing people towards Jahannam with the "good character" that we envisage? We would not be forced to witness our own humiliation if we follow in the footsteps of our predecessors and make an effort to elevate Islaam. It is unfortunate that although we seem to care about our personal honour and prosperity, we have no concern for the honour and prosperity of Islaam.

Rasulullaah ρ sent the Sahabah ψ to the Kuffaar to invite them to either accept Islaam, pay the Jizya or prepare for battle. The illustrious Khulafaa after him did the same. The sword was behind the invitation to Islaam so that other nations could not continue refusing the invitation. They were either removed from the surface of the earth for refusing the call of their Rabb Who created and cared for them, or they had the option to live as subjects of the Muslim state. They were not left with the option of refusing the invitation to Islaam and still continue running their governments with pride so as to carry on oppressing the Muslims.

It has therefore been proven that use of the sword is a fundamental facet of good character without which it will lead one to humiliation and suppression.

AN IMPORTANT POINT:

In our times we are faced with the dilemma of protecting Islaam rather than propagating it. If those who misrepresent the meaning of good character still refuse to allow the Muslims to take up arms to protect their lives, properties and honour, then we can say without hesitation that they are the worst enemies of Islaam and the Muslims. These heretics who misinterpret the Qur'aan and the Ahadeeth are the Orientalists who have joined the ranks of the Muslims only to destroy the Muslims. If they had their way, they would erase the verses of Jihaad from the Qur'aan. However, because they are unable to do this, they take support from their own lame interpretations of the Qur'aan. They then continue to sow immorality in the Muslim Ummah and lead Muslim daughters to sit naked before their fathers and Muslim brothers to violate the chastity of their own blood sisters.

With the grace of Allaah, honourable Muftis and Muslim scholars have issued rulings that Jihaad should be waged and this has put a spoke in the wheels of the Kuffaar. Muslims have now taken up their arms. Had

this happened sooner, the flower of Islaam would not have had to see the ruination and destruction it is presently witness to.

The second point we need to understand is the difference between accepting Islaam and enforcing Islaam. As far as accepting Islaam is concerned, Muslims unanimously agree that there can be no compulsion. A gun cannot be put to a person’s head to make him accept Islaam. This is a clear injunction of the Qur’aan. Allaah states:

لاَ إِكْرَاهَ فِي الدِّينِ

There is no compulsion in Deen. {Surah Baqara, verse 265}

However, when it comes to the enforcement and propagation of Islaam, obstacles will have to be removed even though by force. By waging war against those people who refused to pay their Zakaah, Hadhrat Abu Bakr τ set the precedent until the Day of Qiyaamah that obstacles and hindrances will not be tolerated. Rather than confuse the two issues, each one should be well understood because the spirit of Islaam cannot be altered.

If we abolish the use of the sword in the spread of Islaam, we will actually be stating (Allaah forbid) that the efforts of the Sahabah ψ were wasted efforts. It was with the use of the sword that most territories were conquered and evil forces were dispelled. When the field has been cleared of all obstructions, the Muslims can enter a country in honour and the inhabitants can have an unobstructed opportunity to witness Islaam first-hand. Under such situations, people eventually enter into Islaam in droves.

Experience has shown that those Muslims carrying the invitation of Islaam with the support of the sword is always more successful. In his exegesis of the Qur’aan, Hadhrat Mufti Muhammad Shafee رحمه الله has also referred

to this fact. He has written this under the discussion of the following verse:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ

You *(the followers of Muhammad ε)* **are the best of all nations who have been raised for** *(the benefit and salvation of)* **mankind. You command what is right, forbid from evil and believe in Allaah.** {Surah Aal Imraan, verse 110}

Hs says that the Ummah of Hadhrat Muhammad ρ has been called the best of nations because no one can contest the invitation they extend. This is so because their invitation (to Islaam) is backed by Jihaad and whoever rejects the invitation will have to face Jihaad. Although the previous religions did extend invitations, their invitations were not backed by the power of Jihaad.

A Final Word

There are many Ahadeeth extolling the virtues of various weapons. Rasulullaah ρ has mentioned that Allah boasts before the angels about a person who brandishes a sword. Another Hadith states that the salaah of a person carrying a sword is seventy times superior to that of any other person. There are also Ahadeeth mentioning the virtues of firing arrows at the enemy. What do those people have to say about these Ahadeeth who claim that the use of the sword is the antithesis of good character? Could these Ahadeeth be encouraging evil character? Never! This can never be! Our Nabi ρ was a Nabi who used the sword and fought battles, yet he was an embodiment of good character. May Allaah grant the Ummah the ability to emulate the beautiful lifestyle of our beloved Rasulullaah ρ.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ وَ تُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْم

وَ صَلَّي اللهُ عَلَي خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَّ عَلَي آلِهِ وَأَصْحَابِهِ أَجْمَعِيْن